

[Henry Spann]

BS [?] SZ6 Dup

FORM A Circumstances of Interview

NAME OF WORKER Albert Burks ADDRESS 239 So. [20th?]

DATE November 29, 1938. SUBJECT American Folk-lore.

1. Name and address of Informant.- Henry Spann.
2. Date and time of Interview. - Nov. 29, 1938. 11:00 A.M. *2:25;P.M.
3. Place of Interview.- Residence.
4. Name and address of person, if any, who put you in touch with informant. - Acquaintance.
5. Name and address of person, if any, accompanying you. None.
6. Description of room, houses surroundings, etc. Modern cottage. Kept up; interview took place in parlor, comfortably furnished with over stuffed parlor suite. Radio, two occasional chairs.

FORM B Personal History of Informant.

NAME OR WORKER Albert Burks ADDRESS 239 So. 20th.

DATE November 29, 1938. SUBJECT American Folk-lore.

NAME AND ADDRESS OF INFORMANT. Henry Spaun Spann , 516 N. 23rd.

Library of Congress

1. Ancestry- Negro.
2. Place and date of birth.- Brooksville, Miss., Oct., 14, 1875.
3. Family. -Two.
4. Place and date of birth.- Lived in Brooksville until eighteen, and moved to Bermingham Ala. remained there until 1905. Came to Lincoln in 1909 and remained up till present.
5. Education, with dates. 5th grade.
6. Occupations and accomplishments, with dates.- Farmed until 1904, coal miner 1904-1905. Followed train pertering for twenty five years.
7. Special skills and interests. Church worker.
8. Community and religious activities. "Church of God".
9. Description of Informant. - Tall agular brown skin individual. Negroid features not very pronounced.
10. Other points gained in interview. Lost [seniorority?] on the road as a result of sickness which forced him to retire from service for two years.

FORM C Text of Interview (Unedited).

NAME OF WORKER Albert Burks ADDRESS 239 So. 20th

DATE November 29, 1938. SUBJECT American Folk-lore.

NAME AND ADDRESS OF INFORMANT Henry Spann, 516 No. 23rd.

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"My birth place is Brookesville , Mississippi, not very far from the Alabama line. Both my father and mother was in slavery and we farmed not far from the plantation where they once had been slaves. There was about eight in the family and when us kids were big enough we worked in the fields from sun-up to sun-down. We used to say, " from kin to can't." That men't from the time you could see to work until it was too dark. We was share-croppers, I guess you have heard they work. The owner stakes you to grub and seed and takes a percentage of your crop in payments. The system is only good for the party that stakes you, because durin' the time when I was an the farm my dad was always so far in debt to the fellow that staked us, until there never was enough left for clothes for the family and generally we didn't, have enough to eat.

When I was eighteen I left home and went to work in the mines near Birmingham Alabama, and dug coal from 1895 to 1905. I received from \$45 to \$50, getting paid on the amount of tons I dug. Usually two of would work together and [bunl?] bunk together because it was cheaper. We lived in a little bunk house and cooked our meals in a fire-place. Corn-bread salt pork and molasses was on are menu three times a day.

When I got a little money saved. I opened a little stand in Birmingham and sold, oysters, red snapper, neck-bones, spare-rib, chitterlings, peanuts and watermelon.

I came to Denver in 1908 and the same morning I got in I met a fellow at the Depot and he asked me if I wanted a job as train porter. I took it and my headquarters were in Lincoln; I have been here every since except the time I was away in Las Vegas, New Mexico for my health.

I first joined the Baptist church and later the Church of God". I like it because all beliefs are welcomed into its membership, and its doctrines are based souilly on the bible.

Our motto is see the light of Jesus, and walk in that light."